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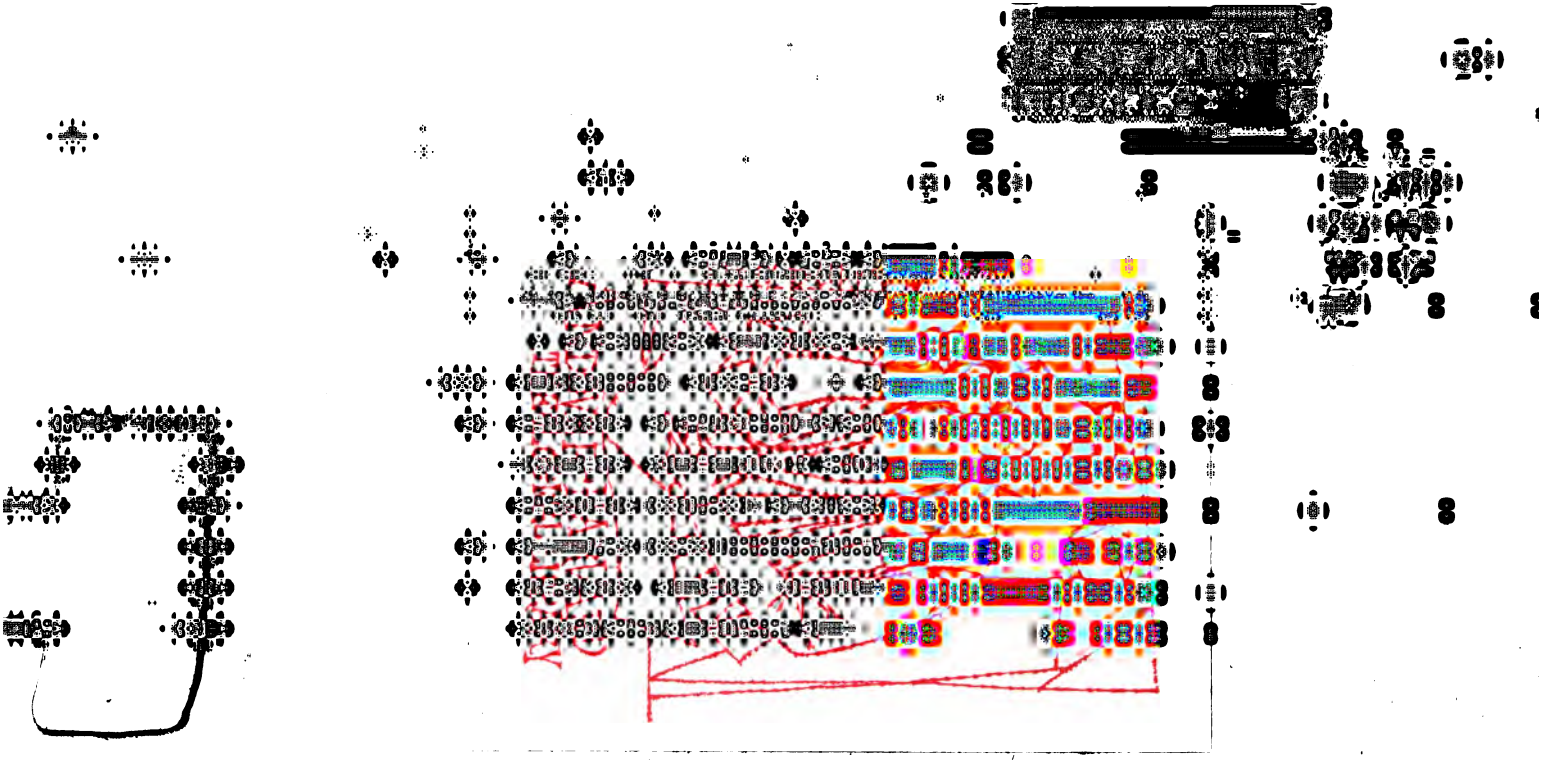
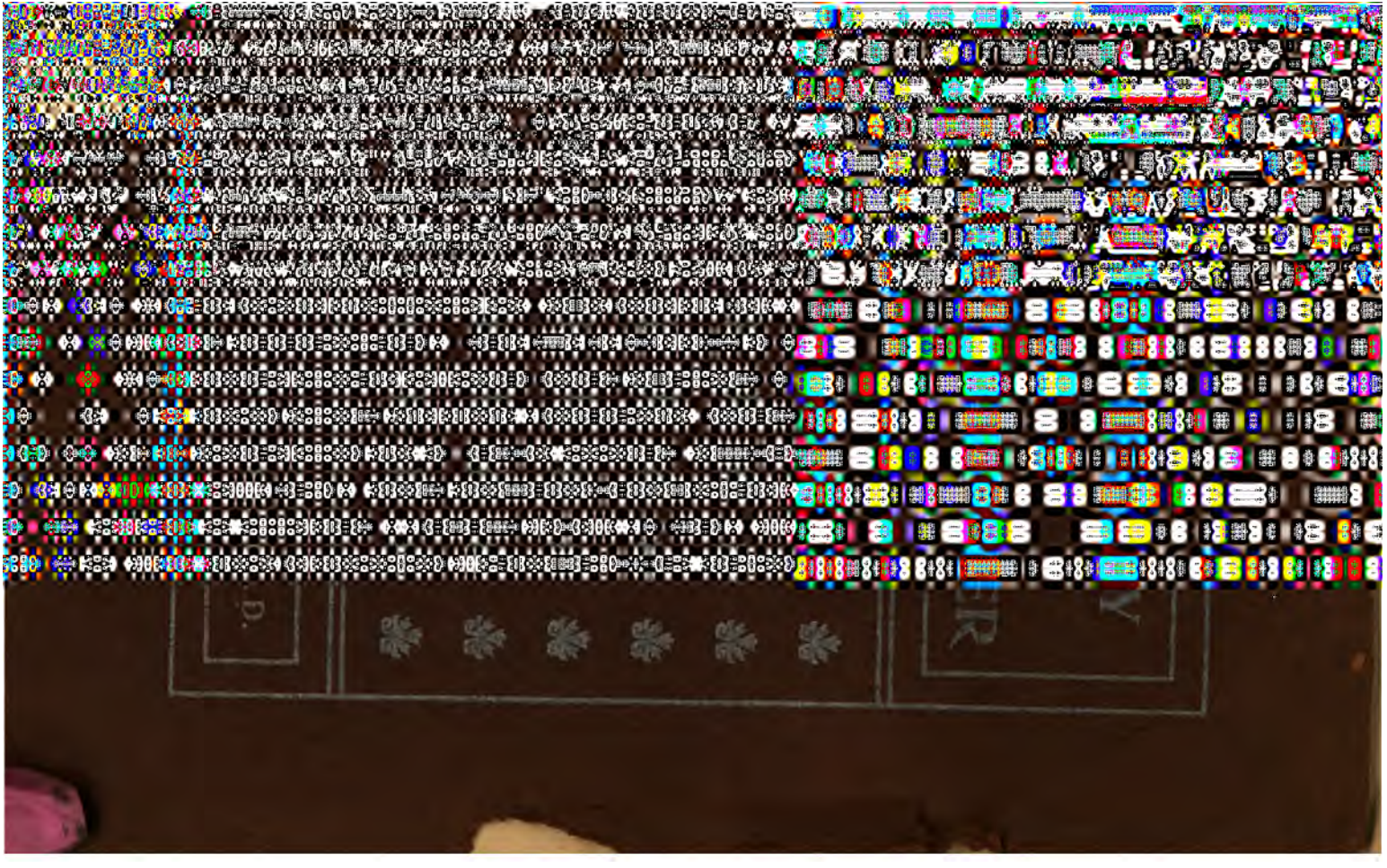
A World Power





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Christianity as a World-power

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GEO. C. LORIMER, D. D., LL. D.

Minister at Tremont Temple

ANNUAL SERMON PREACHED BEFORE THE BAPTIST MISSIONARY AND PUBLICATION SOCIETIES AT SAN FRANCISCO

MAY 28, 1899

"Fly, happy, happy sails—
Fly happy with the mission of the Cross;
Knit land to land, and blowing heavenward
With silks and fruits and spices, clear of toll,
Enrich the markets of the golden year"

PHILADELPHIA

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A FOREWORD

THE text of this sermon is somewhat fuller than it was when spoken at San Francisco. Quotations which can hurriedly be alluded to when speaking ought always to be given *verbatim et literatim* in the published copy for the benefit of the reader. Moreover, the personality of a preacher is lost in the printed sermon, and the deficiency has to be made up at various points by a more elaborate treatment of his theme.

G. C. L.

BOSTON, May, 1899.

CHRISTIANITY AS A WORLD-POWER

"And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2 : 44.

"A DREAM, only a dream," is likely to be the mocking language of the so-called practical men of the world, who regard it as an evidence of superior sanity to trust only facts and figures, when this immortal declaration is read in their hearing. True, in the visions of night royal Nebuchadnezzar had seen a gleaming colossus of different metals, not unlike the huge colossi guarding his own palace gates, which had been smitten by the mysterious fragment of rock cut from a mountain without hands, and which Daniel had interpreted in the passage before us. And what then? Are all such disclosures necessarily unworthy of credence? Was not Abimelech divinely guided through a dream? Was not the immediate future of Egypt accurately foreshown to Pharaoh through the same means? Assyrian cuneiform inscriptions relate the accomplishment of various events that were anticipated in sleep. Thus Gyges, king of Lydia, had been admonished to enter on an alliance with Assurbanipal; and by this method Egypt had been encouraged to unite against the Assyrians. Likewise in Persian history, rulers, such as Afrasiab and Xerxes, were warned and directed when their senses were wrapped in slumber, and the scenes uncurtained

were faithful counterparts of approaching realities. And what are all the successes of our modern era, all the conquests over nature, all the triumphs over tyranny, all the vindications of human rights, but the fulfillment of dreams dreamed by saints and sages, poets and philosophers, for the announcement of which they were derided and cursed, were shut up in prison and thrust out of life? As these visions have not failed, so neither have we reason to reject as inherently incredible those which agitated the mind of Nebuchadnezzar, and which for centuries have filled the world with hope.

It is very generally assumed by commentators that we have in the king's huge, composite image a prophecy of successive empires. There is, first of all, Babylon, the head of gold; then the Medes and Persians, the breast and arms of silver; followed by the Macedonian, the belly and thighs of brass; and terminating with the Roman, the legs of iron, whose feet are partly iron and partly clay. Frequently has it been brought to the attention of students that the description of Rome is very fine and very pertinent. As a world-power she trampled down all opposers, and was utterly ruthless and merciless; while ultimately she undermined her own stability by dividing into East and West, and by mingling in her population aliens and freedmen, and by blending with her customs and manners the practices and vices of the nations she had conquered. In the words of an old writer, "The Syrian Orontes polluted the waters of the Tiber."

But while much can be said on behalf of this interpretation, I am personally disposed to give prominence to another, and one which, while not excluding entirely

the first, is of equally striking significance. I see in this image, terrible and metallic, a representation, not only of the *succession* of empires, but of the *course* of empire as well, of every empire which is built up on heathen or pagan foundations, regardless of God and indifferent to man. It is hardly fair to describe the Roman power as inferior to the Babylonian in splendor. Taken altogether, in law, in order, in art, in general civilization, it was really in advance of its predecessors. But like its predecessors, it began its career with great expectations, with the avowal of magnificent schemes, and with promises of gracious favors and blessings to its citizens. In the march of events, degeneration set in, and downward everything tended until the land was cursed with manifold evils, and its ancient strength was fatally impaired by earthy admixtures. And as it was then, so with every nation that organizes itself in such a way as to defy the laws of religion and righteousness, however gilded and glittering its commencement may be, it is doomed to gradual decline and final dishonor.

In contrast with this perishable form of empire the monarch beholds a wonderful and indestructible kingdom. At first it is as insignificant and unattractive as a fragment of rock splintered from the mountain. This is no "head of gold," and it has not even the charm of silver. Rather it is a thing to be treated with indifference, if not contempt. And yet this forbidding stone comes into strange and uncompromising contact with paganized and materialized governments, and they are broken in pieces, while it apparently expands until it fills the earth. No one doubts but that Christianity is intended by this mysterious and masterful kingdom.

Stress however is usually laid on the chronology of its appearance, and not on its character and career. It is frequently argued that Daniel fixes the date by his interpretations for the coming of Christ, though this view is somewhat shaken by the use of the plural "kings," which would seem to refer to all the empires that had held sway prior to the beginning of our era. My own opinion is, as far as chronology is concerned, that we are taught that during the rise and fall of ancient nations God was cutting out of the mountains a stone, was setting up a kingdom, and is still setting up a kingdom, which, in the fullness of time shall prevail over all empires and shall fill the entire earth. But I am inclined to believe that the prime intention of the writer was not so much to fix times and seasons as to bring into relief the eternal antagonisms that exist between what the mighty image represents and what the stone denotes; and to create a just conception of the nature and history of

CHRISTIANITY AS A WORLD-POWER.

This then is my theme, appropriate, I trust, to this first assembling of our national societies on the shores of the Pacific, from which notable event should date a new era in the history of our denomination. In its discussion I shall not follow the order of its development as we have it in Daniel's interpretations; for by a slightly different method it can be rendered clearer and more practical.

I. *The originality of Christianity as a world-power* is worthy of serious thought. If anything is plain, it is the difference that exists between the metallic and the

stone empires. The latter is cut out of the mountain without hands; that is, has a providential beginning, and only of it is the record given "that the God of heaven shall set up a kingdom." Those that are of the earth are born of mixed human motives and ambitions, and have been the result of various political or warlike movements. None of them is warranted in claiming for itself the origin which distinguishes religion.

But in addition to this peculiarity it is to be observed that Christianity is to fill the whole earth. In the very sphere and territory occupied by the image, and even beyond, it is to penetrate. Perhaps we shall be told that Jesus said, "My kingdom is not of this world"; and that therefore we are not warranted in speaking of it at all as a world-power. But why not? Are we sure that our Lord's words are understood? What he meant was not that his empire was excluded from relationship with human affairs, but that it was never designed to copy other world-powers and strive to be like them. It is one of the grave mistakes committed by some pious people that they regard organized religion as merely a means to itself, whose sole function is the salvation of individuals from the peril of perdition, whereas, it constantly proclaims that it has come to inaugurate a "renewed earth wherein dwelleth righteousness." All prophetic visions which relate to this subject represent the mountain of the Lord as exalted above the hills, and in other glowing figures reveal it as blessing in temporal as well as in spiritual things. Jesus himself confirms this view in some of his parables, and there is hardly room left for serious controversy. The assumptions of the Roman Catholic Church grew out

of this conception. She claims to be a world-power, the true successor to the imperialism of the Western Empire, and the most august of sovereignties. But her error lies, not so much in the substance of the claim, as in the endeavor to shape herself after the pattern of secular monarchies, crowning herself with material splendor, adopting crooked policies, and even defending herself with real soldiers. All this tinsel and cheap militarism vulgarizes the great idea of Christ, and simply reduces his unique kingdom to the low level of those which are destined to perish.

And more than this, as was shown in the March number of "The Contemporary Review," it makes the papacy a constant source of peril to the peace of Europe, if not of the world. The intrigues of the Vatican for the restoration of the temporal power and for the disruption of Italian unity, are breeding international dissensions that may end in war. For the sake of his narrow territorial dominion the "Holy Father" would not hesitate to promote additional anarchist outbreaks in Italy, and would not refuse to precipitate armed interposition on behalf of his disastrous policy. Such a caricature as this of Christian imperialism we do well to hold up to public execration. It has been a curse to society in the ages past, and will continue to be a hindrance to religious progress, and an insurmountable obstacle in the way of international arbitration and brotherhood so long as it is tolerated. The cabinets of Europe should put an end to the strain and suspense by dismissing all legates and nuncios, and by unitedly announcing to the Vatican that the farce of temporal dominion has ended forever.

That Christianity is fitted for domestication in all the earth is evidence of the gulf that separates it from other powers. Professor Seeley is filled with wonder at the many-sidedness of Great Britain, ruling despotically in Asia and democratically in Canada, and adapting herself to Moslem exclusiveness in the East and to free thought and spirituality in the West. Perhaps the secret is not difficult to solve. But there is a more startling phenomenon; it is that of a religion assuming to be capable of satisfying the cravings of mankind, and to rule for the common good European and Asiatic, Saxon and Slav, civilized and savage. But to be more specific.

1. The originality of Christianity appears in the source of its inspiration. Whoever reads carefully the New Testament must have observed the prominence assigned the Holy Spirit. His presence and potency constitute likewise the distinguishing excellency of our faith. With the day of Pentecost came his advent and his incarnation in the church. Revivals of religion are not fresh processions of the Comforter from the Unseen. They are distinct manifestations of what is the perennial possession of God's people. There are times when the tides of the sea rise higher, but we are not to suppose that there has been a new or larger supply of water, only a peculiar concentration and elevation. The wind that blows at sixty miles an hour is only the atmosphere that has embraced us so gently that we were almost unconscious of its existence; and the flame that consumes a prairie or devastates a forest is just the common fire that cheers and brightens the hearth escaped for the moment to a grander and more terrific freedom. So revivals are only higher tides, more over-

mastering demonstrations of power, and greater exhibitions of fervency; they are not a new descent or coming of the Paraclete. They are to-day what the miracles of Christ were in his time, specific and startling demonstrations of the indwelling grace and constant working of the divine. They are often needed, and are needed now, to recall the church to the source of her inspiration.

Political world-powers are impelled onward, sometimes by lust of conquest, sometimes by desire for gain, sometimes by glory, or by what they vaguely term "manifest destiny." They are at times governed by the spirit of the Chauvinist, of the French soldier, who could not conceive of anything wrong in the great Napoleon; and thus become fatuous idolaters of country and party. Frequently they are dominated by a Machiavelianism, which seeks, as Richelieu stated, to preserve the unofficial conscience separated from the State conscience, and which forms the habit of acting indirectly and crookedly so that nothing can be done without deception. Their statesmen are often incapable of the great thoughts which are necessary to precede great actions, and listen with ear to the ground for the whisperings of the crowd; or they are unpardonably indifferent to the needs of the people, and betray them when concentrated wealth demands the sacrifice and offers its dirty thirty pieces of silver. And whenever churches, in the remotest degree, approximate to such motives and methods, they lose their unique character. Then their originality is obscured, and the world treats them as they deserve, as mere lath and plaster, brummagem and paste religious institutions, degrading themselves by

aiming to copy what humanity in its loftier moods acknowledges to be both base and contemptible.

The kingdom of Christ should always be moved from within, from the impulses of the Spirit who hath descended from above. Throughout the New Testament, from the birth of Christ to the separating of Paul and Barnabas to the ministry of missions, the Holy Spirit is the chief actor. Nothing is more impressive in the post-resurrection life of our Lord than his constant breathing of the Spirit on his followers. Without him Pentecost would have been impossible, and without him there would have been no adequate momentum toward the evangelization of Samaria and the regions beyond. And since those notable times the distinct realization of his presence in revivals has led to the quickening of religion at home, and to its extension abroad. Almost every departure in new and aggressive work has been preceded by a spiritual quickening somewhere. It was so when the great missionary organizations came into being. They were not called into existence by human ingenuity to serve as organs for the work of the Holy Spirit; they were themselves begotten by the Holy Spirit. And all over America and in heathen lands there have been innumerable instances where missions were planted by his action on the soul of some humble disciple. It does not seem too much to say that every extraordinary advance at home and abroad has followed revivals—now that of the Wesleys, then that of 1858, or of other periods, local in scope but far-reaching in influence.

Sometimes, I fear, we forget this. Sometimes we approach the work of the kingdom as though it were iden-

tical with that of the world. And soon we are tempted to boast that we administer churches and missions as leading business men manage business. In a sense this is very well; but after all, the kingdom cannot be administered merely as a vast corporation. Indeed, were this ideal paramount, corporations being what they are to-day in fact and in the popular estimate, the sympathies and prayers of the Christian masses would speedily be detached from the cause of Christ. No; it must seek to be guided by the Holy Spirit, to follow his leadings, yield to his inspirations, and become more and more a pliant instrument in his hand; and where this is done, the unique glory by which its Founder designed it to be forevermore distinguished will be displayed and recognized.

2. The originality of Christianity also appears in the power of its assimilation. Usually national types are fixed and definite. It is not an easy thing to overcome them, and after generations of intermarriages they are not always obliterated. Our country has been compelled to solve the problem of assimilating peoples of very different lineage. While much remains to be done, we yet observe how some races fight to preserve their identity, seeking to perpetuate their language, to preserve their customs, and even to keep alive the jealousies of the old world by commemorative observances in the new. What has been accomplished to render homogeneous this heterogeneous mass has been largely the work of the evangelical faith. That faith is like a magnificent furnace in which the representatives of various nationalities are melted down, fused, and are made capable of being molded in American casts into Ameri-

can citizens. We are unified as a people by the potencies of spiritual influences and spiritual teachings. The effects of the gospel in America, making the whole land one, overcoming sectionalism, and producing a magnificent manhood, are in some degree witnessed in other countries and among heathen peoples. What it has wrought in Fiji, in Polynesia, in Burma, in China, and Japan would have been impossible if Christianity were not wonderfully adapted to all races and tribes, the lowest and the highest. If the day ever comes when differences shall disappear and humanity be as one, it will be in consequence of the transforming grace of the Spirit. This religion alone seems to be gifted with the universal quality. It is broad enough, it is wide enough, it is deep enough. It knows the needs of the common heart of man. In it kings and princes find comfort, and in it barbarians and outcasts find hope. To confer its blessings it asks no man of what house, family, or clime he comes. His needs are recognized and the provision is sufficient and abundant. This cannot be said of Hinduism, Brahmanism, Buddhism, and the rest. However numerous their adherents, these creeds nevertheless are provincial and narrow in their scope. They are only accepted by kindred peoples; and the more they are known the less charm they have for the European and American. By this test, if their claims are judged, they must yield to the superior merit of Christianity. She alone in all the earth is able to make loving citizens in her kingdom out of Mede and Parthian, Jew and Elamite, Greek and Roman, bond and free, white and yellow.

3. The originality of Christianity appears in the

benevolence of its aspirations. This cannot be affirmed of worldly empires of the Babylonian or Roman type. Doubtless some among them in our day justify their interference in the affairs of inferior races on the ground that they would do them good. And, of course, they may not really mean to do them harm. Their motive is expressed by Emperor William's chancellor: "Germany can no longer exclude herself from sharing the promising new markets. The intentions of Germany are benevolent, but the time has passed when she could look on and see other countries dividing the world among them." It has been said by Robert E. Speer: "Save for the trade England would have lamented her responsibility. When India cannot pay all her own expenses and ceases to be profitable as a field for trade, England will withdraw as soon as possible." But if it is supposed that such mercenary aims are impossible, remember the opium war, by which England forced on China a traffic she was trying to end and which she felt was morally wrong. Referring again to India, Julian Hawthorne has admitted that the white invasion has done the country good in as far as it has been accompanied by religion; "but so far as it has been commercial it has done harm. . . England has failed to give India an upward impulse." Professor Freeman also severely criticises Great Britain for her attitude toward Turkey, accusing her of a great wrong, a wrong that has been committed in the interest of her business and political supremacy. All the scheming and shuffling in the East by which Japan was robbed of the fruit of its victory, by which Korea has become the possession of Russia, and by which the integrity of China is threat-

ened, has not for its justification a single principle of justice. As a journal has declared: "In this intercourse between the Western and the Asiatic nations there is and there can be but a single fundamental basis, that is, battleships. A protest based on battleships is business; a protest not backed by battleships is the sort of thing you look for from attorneys-at-law, school professors, and other common scolds."[1] It is the prominence given to these means which is gradually leading men like President Eliot to doubt whether any subject people can grow in public or in private virtue under the tutelage of their superiors. And inspired by a similar conviction Schiller, a century ago, wrote of the greatest of colonizing powers:

On to the Pole, where shines unseen the Star,
Onward his restless course unbounded flies;
Tracks every isle and every coast afar,
And undiscovered leaves but—Paradise!
O'er shores where sails ne'er rustled to the wind,
O'er the vast universe may rove thy ken;
But in the universe thou canst not find,
A space sufficing for ten happy men.

In the heart's holy stillness only beams
The shrine of refuge from life's stormy throng;
Freedom is only in the land of dreams,
And only blooms the beautiful in song.

But every competent judge perceives that all this is reversed in the case of Christianity. Wherever she goes she blesses, and in pagan lands it is only her spirit and influence which mitigate the evils of foreign occupation. Sir Herbert Edwardes testified years since, as

[1] "The Sun," N. Y., April 6, 1898.

the result of his observations in the East: "That secular education and civilization will ever regenerate a nation I do not believe; as an able missionary once said, 'He alone can make a new nation who can form a new man.'" In the same direction I quote Mr. Hawthorne again: "The only salvation of India, even from an economic point of view . . . is its Christianization." And with him the Hon. Mr. Bryce evidently agrees, for he is quoted[1] as saying that the Indian Empire could not last unless it were Christianized, and that nothing else can hold it together. Captain Mahan likewise perceives a peril in bringing together the East and the West on the basis of common material advantages without a correspondence in spiritual ideals. Men like Schwartz, Livingston, Carey, and Ashmore are the real saviours of pagan lands. When their disinterested labors are understood, a new and regenerating idea begins to dawn and an uplift is experienced. Here lies the secret of Christian power.[2] Religion asks for no man's silver and gold, attempts not to rob him of his wealth, brings to bear on him no violence, does not shoot down his children or burn his villages; and the method is so novel, the intent so unselfish, that the hearts of multitudes are moved to repentance and faith. By this spirit, as well as by her unique origin and her universality, is Christianity distinguished from other world-powers.

II. *The sovereignty of Christianity as a world-power* is the next phase of our subject entitled to consideration. Sovereignty means right, authority, chieftaincy;

[1] "Missionary Review," p. 227, 1898.

[2] See Dr. Storrs' "Address," Am. Board, Oct. 14, 1897.

the right to subdue, overcome, and sweep away whatever wrongfully is arrayed against it. This is symbolized in the vision by the stone smiting and crushing the gleaming and terrorizing image. Let me remind you that all such figurative language ought to be taken with very many limitations. Here we have connected in one brief scene what on the basis of any exposition must require centuries for its accomplishment. Moreover, the transaction is one of unmitigated violence, and this can only consistently with the idea of our Lord's empire be construed spiritually. Christianity has no authority to fall on, to crush and annihilate by sheer force what she may regard as antagonistic to her reign.

She is not permitted to appeal to the sword. Christ himself decreed that the servants of the kingdom should not fight. They were not authorized to invoke the weapons of war for the advancement of the cross. This inhibition likewise forbids them to encourage others, the secular powers, for instance, to invade distant lands, seizing them and occupying them for the sake of Christian evangelization. Secular governments may have reasons of State for such a policy, and it may not be wise for us to discuss them; but for Christians to justify it on the ground that it lends itself to the propagation of the gospel is for them to adopt a most mischievous error. Such an attitude is not altogether unlike that of the disciples who were ready to consume the Samaritans by invoking fire from heaven. Where it is maintained the heathen is naturally enough alienated from a faith that boasts of its evangelizing cannon, and must regard with deadly hostility the creed that rejoices in its anticipated success through fire and

slaughter; and I have observed, where clergymen are eloquently preaching that the subjugation of distant peoples by Maxim guns is a measure necessary to their salvation, their own congregations are strangely perplexed and saddened.

Then the paucity of language appears again in the dream when the idea is suggested that these various empires are so blotted out as to obliterate their inhabitants, and that all human governments are to be supplanted by the church. Interpreting Scripture by Scripture, and symbols by common sense, I understand the action of the stone in falling on the huge form to denote the right of the church to efface and expunge everything in the State that is ungodly, unrighteous, and unjust, so that the actual administration of affairs will come to harmonize with her ideals. In other words, she is to incarnate herself in human society and in all of its mechanism, whether it be the machinery of government, of education, of commerce, or industry. She is not to remain forever outside, a something distinct from the secular; but she is to take possession of it, transform it, become its very soul, and direct all of its movements from within. I believe, moreover, that the element of suddenness and surprise is usually present at each stage of her progress; and that there may be a crisis in special cases, and that this crisis may be repeated in various places when similar conditions recur; and it is possible that these may prepare the earth for a general and final climax that shall definitely introduce the new and better age.

As Christianity is not to take the sword, the expression and action of her sovereignty must be moral; and

we are to learn from the scene before us that this exceeds all other weapons in potency. We are all slow to learn this truth. And yet not an age passes without its being demonstrated anew. A nation rushes into speculations which imperil industry, and encourages business methods which are pernicious, and dazzled by her successes sneers at the conservatives and the moralists. But the day of judgment comes. Some stone—the hard, inexorable law of rectitude asserts itself—falls on the entire mass of chicane and deceit, and collapse follows. A State, like that of France, may adopt policies and judgments subversive of liberty and happiness. The necessity, the presence of uncontrollable events may be pleaded in extenuation, and exemption from serious evils may be granted for a time, but the day of reckoning will not fail. Justice, mightier than the general staff, greater than armies, will assert itself, and crush to powder all who set themselves against its sovereignty. We too may harbor slavery, we may excuse it, apologize for it; and we may make sagacious compromises with it while the Eternal Wisdom looks down and mocks; but some stone hewn out of the mountain, some growing indignation of Christian sentiment incorporating itself in an army of boys in blue, must inevitably smash it to pieces. Let us remember, they who fight against right, be they individuals or communities, are fighting against God, and there can be no doubtful issue to the combat.

It ought also to be noted that these indications which are making for the final triumph of Christianity are usually characterized by suddenness and occasionally even by violence. This violence is the natural over-

flow of the moral principles which have been generated through religion in the volcanic soul of humanity. The humiliation of Spain is a case in point. She had been slowly wasting away through her disregard for her subject peoples. In exhausting them, she exhausted herself, and yet with what rapidity, after this slow process, the end came. Her consternation was great, and all the earth should see in the upheaval that overwhelmed her, the supremacy of right, and also the value of real religion to the nations. For it is not to be denied that such smash-ups as hers usually prepare the way for the gospel. The Reformation under Luther was another illustration of what we should learn from this theme. What a crash it was! How unexpected though inevitable! What cruelty and horror it occasioned! And yet what marvelous progress it inspired. It was blowing up the barrier that impeded freedom of thought and the advance of civilization. How magnificent appeared the empire of Napoleon III. on that memorable morning when France was stirred by the mobilization and marching of armies! How gorgeous was the military spectacle that flashed for a moment along the boulevards of Paris, and with cries of "On to Berlin," was swept into the chaos of war and defeat! What an upheaval! What a rush, war, and action of retributive forces; and, as it were, in a moment, all the theatricalities of the empire exposed and trampled in slush and blood, while from the ruin emerges the Republic! No collapse in modern times so sudden, swift, and sensational; and while its results have not been all that could have been hoped, still it has facilitated the revival of Protestantism, has cleared the way for the planting of evangelical

missions throughout the country, and has made it possible for the Bible to be circulated in the cottage of the peasant and the barracks of the soldier.

And similar events in Europe and in Asia yet further illuminate this principle. A mutiny broke out in India in 1857, and was in part directed against the missionaries. The East India Company was not in favor of these servants of God, a director observing, "he would rather a band of devils than a band of missionaries had landed in India." The Brahmins of that country objected to any interference with their cruel customs, one of which was the sacrifice of widows. Lord William Bentinck condemned it as murder, and when its defenders pleaded their "conscience," he replied, "Obey your conscience; but the Englishman's conscience dictates the hanging of every one of you that is a party to such religious murder. Follow your conscience, and I will follow mine." But the revolt, which was vigorously suppressed by Havelock, Colin Campbell, and Lawrence, ultimately accomplished good. It led to the extinction of the company which had swayed India with a rod of iron, taught England anew the lesson which she first learned from her American colonies, that unrighteousness in government will be punished; and it quickened in a marvelous degree the endeavors of Christianity. An upheaval occurred in Japan, about the year 1858–9, facilitated, if not brought about, by a stray copy of the New Testament being fished out of the harbor of Yeddo, and stimulated by the famous English treaty. In 1884 the rulers abolished official priesthoods and placed Shintoism, Buddhism, and Christianity on equal terms. There we have now

some thirty thousand Protestant communicants, seminaries, and Young Men's Christian Associations; and the latest rumor is that the government seriously contemplates proclaiming Christianity the religion of the State, a dubious honor which we may well pray may not come upon her, for wherever it has been conferred religion has suffered from the unfortunate alliance.

We all know that wars with foreign powers or internal convulsions, while revealing the weakness of China, have invariably opened the door to new spiritual progress. Of course, it is understood that these wars were not waged for this specific purpose. Had they been set a-foot by European governments, or had they been encouraged by clergymen for the sake of overcoming Confucianism and establishing Christianity, they would only have implanted an ineradicable and implacable hatred in the Chinese mind for so sanguinary a faith. In such a case the bitterness felt in the moribund empire toward the "white devils" of the West would have been directed toward their Christ. Even recently, when outbreaks occurred against missionaries, these were followed by startling results which in the long run may prove not unfavorable to the gospel. Thus Christianity goes on demonstrating the sovereignty of the ethical and spiritual over the political and the commercial, developing moral crises in which her own influence comes to be recognized as potent. And it is questionable whether any vast upheaval has occurred since the birth of Christ which has not been in some real sense the result of his teachings and has not contributed to their wider dissemination. This I hold to be alike true of the convulsions that crushed

the Roman Empire, of the agitations and struggles that wrecked the dominance of feudalism, of the catastrophies that characterized the French Revolution, and of all the strange and violent antagonisms which have led to the unity of Italy and to the conquest of the Soudan.

But it may be asked, is there to be a final and widespread crisis involving, not isolated nations, but the existing civil order everywhere, both east and west, among civilized and barbarous people alike? The probabilities point in that direction; and the Scriptures seem to be decisively on its side. "Sun and moon are to be darkened, the stars of heaven are to fall before the great and notable day of the Lord." Armageddon precedes the millennium. Scenes of conflict and anguish are announced as opening the way to the final gospel triumph. I am not sure that there is a single passage which predicts the day dawning without darkness, or the enduring calm without the awful preparatory tempest. The pictures of slaughter and suffering furnished by the prophets are overwhelming in their fearfulness. Any one can see the utter impossibility of realizing the reign of righteousness under present social and political conditions, whether in America or Europe, in lands civilized or lands blighted by heathenism. And there seems to be a growing consciousness that something critical is about to take place, because it ought to take place; and governments and leaders are apprehensive lest they should go down in the crash. They are voting more cannon, new explosives, fresh levies, stronger fortifications, and are encouraging inventors to devise novel means of destruction; but they are not adopting the true defense: "righteousness ex-

alteth a nation"; "God is our refuge, a present help in time of trouble." And yet with all of their expenditures and preparations they are not at ease. "The hearts of the nations are failing them for fear." Russia sees the desolation her militarism is causing, and cries for a truce; Germany, proud of her fighting machine, yet carefully avoids risks; England is anxious lest some bungler should bring on an untimely and general war. The powers of Europe are daily treading as in a manufactory of nitro-glycerine, such as may be found in Scotland, where the least neglect may bring on a general explosion. And the London "Spectator," some months ago called the attention of the world to what it named "The Yellow Peril"; that is, to the countless millions of dark-skinned peoples in the East, whom we cannot massacre wholesale, and whom we cannot seriously deplete, even by our civilization, for centuries. Whether we wish to do so or not, we are educating them. If we suppress for a while the tiger in them, we are developing the fox. We are teaching them the virtue that resides in ironclads and Maxim guns; we are training them in the use of scientific weapons; and, unless they experience a wonderful spiritual transformation, the day may come when the exploits of Attila, Zingis, and Timour may be repeated, with all their attendant horrors, in all the lands of Europe.

Moreover, in all these lands grave solicitude is felt regarding social inequalities. The control of business is rapidly passing through trusts into the hands of relatively a few chieftains in America, and the result is that opportunities for employment are diminishing, not

increasing. Our labor market is impaired by combinations of capital; for such combinations reduce the number of people at work, and requiring fewer hands, pay them less. And with the injury wrought on the labor market, our home market for the purchase of goods sympathizes; for with the enforced idleness of the multitudes and their impoverishment, their purchasing power disappears. Hence the endeavor on the part of trusts to control politics; hence their willingness to increase standing armies, so as to repress popular agitations, and their determination to create foreign markets, for they are rapidly ruining the markets at home. Nor are we alone in movements of an industrial kind that tend to misunderstandings and strife. In Germany socialism is gaining strength; France is torn and rent by contending factions; and even England, with all her prosperity, has her business scandals, in which noble lords figure disreputably, and the problems of her unemployed and discontented population. Any one can see that things cannot continue as they are. The social Vesuvius is already in a turmoil, and its fires and lava cannot be eternally suppressed. A crisis is inevitable. It cannot be avoided. Some of the most passionless students of our times perceive the imminence of the danger. They work out this result as coolly and scientifically as a mariner works out his reckoning, and as deliberately as the weather bureau forecasts the atmospheric changes. With them it is not a question of feeling and sentiment, but of strict reasoning and logic. Given certain premises and the conclusion follows as surely as the total in an arithmetical sum. Given rapaciousness, heart-

lessness, and cold-blooded selfishness on the part of employers as the major premise in the social syllogism, and discontent, discouragement, and the ever-increasing sense of wrong on the part of the employed as the minor, and the outcome can hardly be anything else than chaos, though it may be chaos leading to a new industrial creation.

I know that the taunt will not be lacking that I am preaching pessimism. No, gentlemen, I am an optimist and proclaiming optimism. Were I a pessimist, I should now be declaring that the image seen by Daniel's sovereign never could be destroyed; and that it would go on trampling beneath its feet of iron and clay —a mixture of militarism and materialism—the best hopes of humanity. But I have no such doleful message to deliver. I am no echo of Schopenhauer's owl-like philosophy. My song is that of the lark; I herald the day, not the night; but I dare not hide from myself the fact that night precedes the day. No, sirs, the present status of affairs is intolerable; but it is not to lead to a lower depth, but to a higher height. "The stone which the builders rejected," aye, "the stone cut out of the mountains," shall finally bring to an end all of these mischievous evils, and shall "fill the whole earth." But not without a scene of conflict and experiences of sharp agony. Let us hope and pray that it may be without anarchical riots, incendiary outbreaks, and bloodshed, and may accomplish itself in one of those wonderful upheavals wrought by the patient determination of free people, who, enlightened by the gospel, by their principles and convictions expressed at the polls, will bring down the lofty and exalt the lowly. Thus it may be; but how-

ever the result shall be accomplished, the spirit that shall compass it, that antagonizes everything wrong a home or abroad, has been engendered by Christ's kingdom, and the ultimate deliverance will furnish the crowning evidence of its victorious sovereignty.

III. *The Responsibility of Christianity as a world-power* must now claim our attention, or this discussion would fail of its purpose. The prophet tells us that in the days of the ancient kings God set up a kingdom. To me the beginnings of this creation antedate the appearance of Christ. Every prediction that announced it, every psalm that chanted its glories, and every providence that prepared the world for its manifestations, were as the digging of foundations; or better still, as the felling of timber in the forests, and the disinterring of rocks in the quarry for the construction of this everlasting sanctuary. And I believe that still the God of heaven is setting up a kingdom. We are to pray, "Thy kingdom come," as though, being now here, it is ever to be coming and still coming. By the tract distribution on the prairies and in the villages, by the frontier preachers in forests and mining camps, by missionaries in the tangled wilderness, and by consecrated women in zenanas and plague-stricken dwellings, by Sunday-school teachers from the bay of Massachusetts to the gulf of Mexico, and from the gulf to the Golden Gate, and from the Gate to the islands of the sea; and by our churches, seminaries of learning, and our Christian literature, the God of heaven is still setting up his kingdom. Onward moves this mighty army. Over its head flaunt no banners, upon its hosts gleams no splendor of military ornaments, nor is its coming heralded

by enthusiastic multitudes or its achievements crowned with the glories of Westminster Abbey or by Congressional honors and jeweled swords. Silently, quietly, often unseen, generally unacknowledged, and frequently scoffed at by flippant scribblers and mocked by jaded voluptuaries, this noble concourse of workers pursues its way. Generals and soldiers are lauded and rewarded as the builders of empires; but the missionaries and evangelists, with all the lowly souls that are helping in their enterprise, are usually ignored or are misunderstood by society that still walks by the light of its carnal vision. And yet these obscure laborers are building up a kingdom that shall not be moved, and are establishing a world-power whose beneficence and beauty transcends the highest excellencies of all earthly imperialisms. May I not remind this great assembly by what God has already wrought through his people that there is a responsibility resting on the kingdom to yet further fall in with his plans, and to co-ordinate itself to his Spirit? The command of Christ should ever be sacred to its members: "As my Father hath sent me, even so send I you"; "Go ye therefore into all the world and preach the gospel to every creature"; "preaching repentance and remission of sins in his name, among all nations, beginning at Jerusalem"; "and ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth." Amen! And such gracious words and such imperial rescripts ought to awaken in us an idea of our accountability for the final triumph of the kingdom at home and abroad.

Since other nations have been representing the United States as a world-power, much has been written regard-

ing her obligation to care for dependent peoples, and her mission has been depicted as one of philanthropy and benevolence. I am sure that I hope these descriptions may be justified. Unquestionably, "the strong ought to help the weak." But if the claims of humanity can appropriately be pressed home on the conscience of a secular power, how much more are they entitled to weight by the spiritual. Responsibility is an attribute of sovereignty. Do we, as Christians, realize ours? Often we are told that the officials of governments fail in their duty to subject races, and we, who are disciples of our Lord, are always free enough to criticise them. But how is it with ourselves? As we confront the unconverted multitudes of our own land, as we contemplate the dominancy of vice and intemperance, as we behold our heroic missionaries grappling with heathenism, both native and foreign, have we never blame to lay on ourselves for our hesitating advance, and at times for our disgraceful retreats? Do we whimper that our Boards are at fault, that our secretaries are futilities, that our missionaries are blunderers, and that our methods are antiquated and inadequate? Are we continually complaining that society is opposed to religion, and that adventurers and traders by their conduct neutralize the endeavors of evangelists? While all machinery is imperfect, and while administrators and representatives may err, let us not by such smug hypocrisy hide from ourselves that in the last analysis the church, and the church only, is responsible if the present stage of Christian progress is unsatisfactory. What we need to-day is a quickened conscience in our churches. An aroused conscience would solve all diffi-

culties; it would pay all debts, provide adequate missionary income, supply the brightest type of workers, and provoke an activity at home and abroad which would speedily bring to an end the reign of darkness. But as long as we belittle Christianity, think of her as bounded by a sect, as possibly never increasing beyond a few millions, or as being a mere incident in the world's history and not as its chief movement; and as long as we are intent on inventing euphemistic excuses for our personal indifference, christening our sordidness by all kinds of pious names, and laying the blame on every one but our own guilty selves, we will never rise to the level of the tremendous obligation that rests upon us. When we accustom ourselves, as Kepler has it, "to think God's thought after him," then our moral natures will feel the weight of the world's welfare resting on us, and then, though we may not call it, as Rudyard Kipling does, "The White Man's Burden," we will recognize our own as the children of God, and joyfully take it up.

1. This responsibility can only be met by liberality and not by retrenchment. With the multiplication of obligations the United States does not announce a "cheeseparing" policy of economy. Neither do the people desire the adoption of so disastrous a policy. While they are opposed to wastefulness and extravagance, they are not in favor of a stingy and mean way of doing business. And the Church should be as wise as the State. Alas! her financiers have too frequently been given, when financial emergencies have arisen, to talk approvingly of retrenchment. When difficulties have developed and income has fallen off, though the church and

community were lavishing as much as ever on amusements, and though this increase in membership should have more than equalized the temporary embarrassments incurred through business depression, they have at once fallen back on retrenchment as the only adequate solution.

And this stupendous folly, this policy that has to recommend the abandonment of missions which God's providence opened up, and which lulls the conscience of believers into sleep, is not infrequently designated in some of our journals as "Christian Statesmanship." Statesmanship, indeed; yes, the statesmanship of the man who is in debt, and imagines that he cancels the obligation by not raising the money to meet it. An easy method this, but not satisfactory to the creditor. Whenever retrenchment is preached to churches or mission societies, it will generally be found to diminish the resources as well as the appropriations. In many minds the suspicion is created by this policy that too much money has already been given, and that if the society retrenches in its expenditures, subscribers may retrench in their offerings. Instead of bracing a body of people to meet a crisis, this kind of advice tends to relax its energies and narrow its ambitions; and to justify itself in cultivating the habit of caution, calculation, and penuriousness. If there is a spectacle offensive to heaven and contemptible before men, it is that of professed disciples living like Dives and begrudging the crumbs which fall from their affluence into the missionary collection for poor Lazarus. I say it deliberately, the contributions for evangelization at home and abroad bear no reasonable proportion to the

sums that are devoted to personal gratifications; and until they do, the recommendations, accompanied by much prayer and fasting, that we contract our operations, can only be construed as condoning a criminal economy.

The trouble with many of us is we are too worldly wise; we plan too much; we imagine by what we call "statesmanship" we can guide the kingdom of God, and we are continually involving her in fresh embarrassments; for what we usually term statesmanship is very much like the financial schemes of the ministers who tried to extricate Louis XVI. and his kingdom from bankruptcy while permitting the wealthier and the more privileged classes to escape taxation. Let us recognize the truth. The truth is, the church has money enough to fulfill her responsibilities at home and abroad. She has not enough for wastefulness or extravagance, or even for sentimental experimenting; but she has ample resources for the evangelization of the entire world. With the opening of doors, with the providential multiplication of opportunities, God has given to his people a proportionate increase of wealth. Believe me, the one has kept pace with the other. The richest nations are the Protestant nations, and the most prosperous communities among them are the evangelical bodies. Therefore, in opening to his kingdom the American continent, and removing barriers from China, Africa, and the islands of the sea, he has not ordered an advance without furnishing the army with adequate supplies. The commissary department is not in bad order. Indeed, I sometimes fear that we have so many wagon-loads of treasure that they block up the way, and it be-

comes difficult for the soul to maintain communications with its Chief, the Captain of salvation. But this wealth was not bestowed that it might shut God out; and yet it will assuredly do so if it is not expended as he has planned and directed. Its accumulation ought once and for all to teach that the church is bound to prosecute her work, *not by the measure of her offerings, but by the measure of her possessions.*

2. But more than this, our responsibility can only be honored by combination and not by isolation. The unsocial communities have been violently disturbed of late. China's great wall has fallen; Japan has emerged from her solitude; and it is claimed that the United States can no longer refrain from joining the European powers in their confederate activities. To a certain extent our government may have been forced by circumstances into sympathetic alliance with the Old World, but I resent the imputation that she has ever been a Korea. Her influence has been marked on European and world-wide affairs almost from the beginning; and as the Western Continent has exerted a physical influence on the Eastern by the sea currents that sweep onward from shore to shore, so her moral and religious and commercial influence has perceptibly affected the trend and development of things in distant lands. And yet she seems to be drawn by providence into more intimate relations with the great Saxon family.

The progress of this race is wonderful. It controls over one-third of the earth's surface. In Great Britain it is multiplying at the rate of three millions each decade; and in the United States population doubles every twenty-five years. At the beginning of this cen-

tury twenty-five millions spoke French, twenty-seven millions German, and fifteen millions English. Now forty millions speak French, fifty-seven millions German, and over one hundred millions English. And last year the Anglo-Saxon raised more than two-thirds of the wheat grown throughout the world. Prof. Marsh has said: "More than one-half of the letters mailed and carried by the universal postal system are written, mailed, and read by the English-speaking populations"; and they distribute more than two-thirds of all Bibles and Testaments published; and in literature and general intelligence they excel all that is found among other peoples.

But it must not be supposed that every aspect of this great branch of the human family is attractive or promising. Far from it. Even now, after centuries of training, it displays much of the spirit of the Vikings and of the Heligoland pirates, and it is constantly in danger of deifying force. For the history of its progress and aggrandizement is in no small measure the history of violence and aggression. And now the two streams of this mighty family are flowing and interblending, and they will either desolate the world, or they will irrigate it with the blessings of peace and righteousness. In my judgment no human power can divert them into contrary channels. Neither should we covet isolation from our kindred. But if our politicians, armies, and navies are to come into more intimate relations with England, it is imperatively necessary that churches, clergy, and reformers of both nations should be brought into touch, and should co-operate in the development of their spirituality and in the evan-

gelization of mankind. If we permit union to predominate along the line of the secular and military, these will come fatally to overshadow the spiritual, and both empires will gradually go the way of all the others that have forgotten God. But if we minister to the religious life of both, then both will possess the power required to suppress materialism and to extend the conquests of the Saviour's kingdom everywhere.

If isolation is fast becoming impossible between nations, and particularly between Great Britain and the United States, it ought to be equally impossible between denominations. Fast is it becoming so. Missionary congresses and federation of churches are helping to draw into one holy alliance the diverse and separated forces of the living God. And need I say that the various societies of our own denomination must among themselves set an example of fraternal co-operation. For, after all, the work is practically one. The Missionary Union is the advance, the Home Mission Society is the home guard, and the Publication Society is the source of ammunition in the way of books and Bibles, of the Baptist field forces, as they are campaigning against sin and night. Of course, they must combine. Isolation of any one of them would prove hazardous to the whole. Of late there have been mutterings of an irrepressible conflict between two of them. These exchanges of warlike civilities I do not regard seriously; they are purely an affair of outposts. It is a difficulty growing out of misapprehension and the urgency of zeal, and will do no harm. At the battle of Minden orders were sent to certain British troops who confronted immense battalions of gleaming cavalry, that

they were to charge at the sound of the drum. The aid-de-camp, however, made a mistake. He substituted "with" for "at," and to the amazement of the commander every drum beat, and away went the soldiers to execute the very unmilitary maneuver of infantry charging cavalry. But they succeeded. And though an error in tactics occurred, no one was blamed. The men were congratulated. So there may be some defects of administration, but the general interests are so vast and the cause so dependent on harmony, that we must never permit alienations and isolation to weaken us. We must combine, as I believe our missionary bodies are anxious to do; and as we now in politics exclaim, "No North, no South, no East, no West," but only and always one country, so we must cultivate the spirit among our people that shall recognize no home mission society, no publication society, no foreign mission, and woman's mission organizations as entities distinct and divisive, but only and ever one denomination bound together by common bonds of truth and righteousness and inspired by the thought of a common mission and destiny.

I sometimes feel that we need a new Peter the Hermit to summon us from our provincialism in religion, from our petty selfish interests, and from our unseemly devotion to what is personal and local, as he called the chief nobles of Europe from their feuds and from their wars on one another that they might take the cross for the redemption of the holy sepulchre. If ever such a voice should sound, though it might provoke derision, it would speedily annihilate rivalries of every kind between societies, and would compel detachment from the affairs of separate churches and deeper concern for

what is universal. The crusades went far toward discrediting factions; for by factions the sublime end contemplated could not have been secured. Barons and princes who had never before had a thought beyond their own territory, and who were perpetually quarreling with their neighbors, were compelled by the new circumstances to extend their range of vision and unite their warlike endeavors with those of their former rivals. So should it be with us. For though no hermit may call us to action, if we will only listen above all the clash and clangor of human strife, we may catch the echoes of a divine voice entreating us to be one, one in effort as one in grace, for the world-wide triumph of the everlasting kingdom.

CONCLUSION. For the purpose of advancing the interests of Christianity as a world-power the several societies, whose anniversaries we are now observing, have been called into being. They are in fact the Baptist denomination organized for expansive and aggressive work. In the first, the Publication Society, we have the embodiment of light, the light that illumines the intellect and irradiates the heart; in the second, the Home Mission Society, we have the incarnation of life, the life that quickens the soul and regenerates the nation; and in the third, the Missionary Union, we have the enshrining of love, the love that suffered for all mankind and that converts the most savage heathen into a brother; and this last is, in a sense, also the first, as historically it antedates the other organizations, as the love of God preceded its manifestation in the nativity and sacrifice of our Lord. They constitute the

three-fold cord, not easily broken, by which even the distant ends of the earth are being drawn to the Redeemer. They are our ecclesiastical trinity in which our one spirit reveals itself in three active personalities.

Nor is it possible for mere statistics and reports, however voluminous, to convey an adequate conception of what they have wrought for God and humanity. In the foreign field the Missionary Union has not only multiplied converts and established schools and churches, but it has created an atmosphere favorable to the progress of art and science, commerce and industry, law and order, and that too at a time when heathen evangelization was counted as little short of madness, and when it seemed to possess no future value to the cause of civilization. On our own shores the Home Mission Society has accomplished more than appears on the face of its inspiring reports; for while it has contributed to the advance of Christianity from sea to sea, it has constantly fostered enlightened patriotism, and it has developed that national conscience which, however for a season it may be misled by enthusiasm and the intoxication of military success, will never permanently permit the most distant or most abject people over which floats the Stars and Stripes to be deprived of their rights and robbed of their liberties. And the Publication Society fairly rivals its sisters in the scope of its functions and the brilliancy of its achievements. Its influence has been felt both at home and abroad, for its operations in the nature of things could not be restricted by climate, zone, and territorial boundary. Intelligence, literature, knowledge are not provincial and local, but cosmopolitan and universal. A mind kindled

in some mountain village here may flash its lustre over all the earth; and the society whose business it is to print, publish, and distribute has likewise added to the brightness of the day now dawning over the wide world.

By what we already owe these organizations we should learn to appreciate their fitness to serve us in the momentous struggles that await us in the future. Every now and then the intimation comes to us that the churches can dispense with their aid, and would without it most likely accomplish more than is now being accomplished. In some special cases congregations might succeed in doing mission work apart from the denominational societies. These, however, are few. And in my deliberate judgment, the programme adopted as a denominational policy would in the end prove disastrous, and would exclude us from participation in the broader and grander movements of the age. Its effect would be to make the line of cleavage between our churches more and more distinct, and to compel attention to their own meagre concerns. Something more than independency of action and enthusiasm of spirit is demanded, if the claims of Christianity as a world-power are to be substantiated. When the first Crusade was proclaimed, the masses of the people were seized with a reckless impulse to invade the Holy Land. They rushed onward, unarmed, undrilled, ungeneraled, without commissary and without advance guard or rearward. What the countries through which they passed saw, as they crowded forward, was a frenzied mob, excited by a lofty thought, but totally incompetent to achieve anything practical or decisive. Of all the tattered and de-

lirious multitudes that reeled forth from the towns and villages of Europe, few returned to tell the tale of their sufferings, and none of them reached their desired goal. This surely is not the example an intelligent Christian denomination on the threshold of the twentieth century can seriously propose to copy? And yet were we to cast aside our leaders, disrupt our missionary societies, and in the sheer madness of individualism set up for ourselves, something like this pitiable spectacle would inevitably be repeated. I, for one, will not be party to such criminal blundering. The magnificent record of the missionary bodies, whose anniversaries we commemorate, is itself the most cogent argument against a change of policy. They have demonstrated their right to our gratitude, confidence, and support. We cannot dispense with them any more than an army can do without its system and discipline; and to abandon them, and even to fail in according them loyal support, would, in my judgment, expose us, and that justly too, to the condemnation of God and the contempt of men.

But while I speak thus, I realize that organizations, however complete and indispensable, can never supersede the zeal and personal endeavor of the individual. Man is grander than a machine, and the religious machine is, after all, only a supplement to the man. What we need to-day is, that while we sustain our missionary societies, we likewise develop all the resources of the individual. No institution, however venerable and honorable, should diminish our individual activities on behalf of Christianity as a world-power. Obligations cannot be vicariously met. The hour has arrived for personal decision and consecration.

Two tendencies are observable to-day. The one is toward secular imperialism. It is the dream of nationalities in the old world, and is not without charm for ourselves in the new. Success along this line apart from religion is freighted with ultimate mischief and peril. But the other trend is more encouraging and more ennobling; it is toward the triumphant imperialism of Christianity. For which shall we labor? I am not saying that they are necessarily inconsistent with each other; but so far as grandeur and sublimity are concerned, I would rather devote myself to the second than to the first. Would not you? As for me, I would rather stand with Livingston, Carey, Marshman, Judson, than I would with Clive, Hastings, and Lawrence; and I would rather in the end be associated with Christ and his apostles than I would with Cæsar and the legions thundering at his heels. Would not you? Between them we must make our choice. And I appeal to this great assembly of Christians and citizens, by the glorious imagery we have studied, which holds forth the precious hope of a spiritually transformed and morally regenerated social State, to array themselves beneath the banners of Christ, and here pledge life, fortune, and sacred honor, that he may "see of the travail of his soul and be satisfied."

The day is breaking in the East of which the prophets told,
And brightens up the sky of time, the Christian's age of gold;
Old Might to Right is yielding, battle blade to clerkly pen,
Earth's monarchs are her peoples, and her serfs stand up as men.

. . . . . .

The crisis presses on us; face to face with us it stands,
With solemn lips of question, like the Sphinx on Egypt's sands;

This day we fashion destiny, our web of fate we spin ;
This day for all hereafter choose we holiness or sin.

. . . . . .

By all for which the martyrs bore their agony and shame ;
By all the warning words of truth with which the prophets came ;
By the future which awaits us ; by all the hopes which cast
Their faint and trembling beams across the blackness of the past ;
And by the blessed thought of Him who for earth's freedom died,
O my people, O my brothers, let us choose the righteous side.

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